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The Second

LECTURE

being an Introduction to

COSMOGRAPHIE:

Read Publiquely at

S^R. Balthazar Gerbiers

ACADEMY.

ON

BEDNALL GREENE.

Rom. cap. 1. ver. 20.

Inviſibilia enim Dei a creatura Mundi per ea quæ facta ſunt, intellecta conſpiciuntur: Sempiterna quoque ejus virtus, & Divinitas.

The inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made.

Rom. chap. 1. Verſ. 20.

London Printed for Robert Ibbitſon in Smithfield near the Queens-head Tavern, 1649.

The Second

LECTURE

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COSMOGRAPHIE:

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S^t Balthazar Cribers

ACADEMY.

By

GEORGE GREEN.

To the
Right Honourable the Lord Presi-
dent of the most Honourable
Councell of State.

Right Honourable,

HAving given to the *Publique* (according to desire) the first Lecture concerning an Introduction to Cosmography, read gratis in the *Academy* which I have endeavoured to Erect, for the glory of God, the honour of this State and Nation, the encouragement and improvement of all Lovers of Vertue. I have accompanied the same (by way of respect and humble duty) with a Dedicatory Epistle to the Right Honourable Speaker of the most Honourable Assembly of Parliament; And accordingly take leave, humbly to present this Printed Lecture to your Lordship, who sits at the Helm of

of that great Councell of State, on which the wiſeſt publique Miniſters of the world look with great obſervance.

And as I may humbly conceive this Dedication *to be very fit, This* Lecture *beginning with a Summary Deſcription of the Orders of the* Heavens, *of their* Revolutions, *and* Diſtances, *ſo many times by thoſe* Orders *which paſſe at the* Councell of State, *this part of the world is to be* Governed, *ſo as that the* Queſtion *may prove not impertinent, whether or no this* State *ſhall bee a ſecond* Earthly Paradiſe, *And all the* Revolutions *ſetled anſwerable to the ſame, that there be no* Diſtances *between* Peace, Righteouſneſſe, *and* Truth, *but that all may be ſo united, as to meet and kiſſe each other perpetually, Being the fervent wiſhes and prayers of*

Right Honourable,

Your moſt humble and
obedient Servant

Bednall green,
this 5 of Novemb.
1649.

Balthazar Gerbier.

The

THE *Second Lecture* BEING An Introduction to *Cosmographie*: *Read Publiquely at* Sir Balthazar Gerbiers Academy on *Bednall-greene.*

IN our first Lecture of *Cosmography* we declared, what the Sphere is,

What Heaven is,

Of the Qualities of the Heavens,

Of the Celestiall Region,

That there are many Heavens or Orbes,

Of the Firmament, or eight Heaven,

Whether or no the Starres be infinite, and how the Astronomers divide them.

Whether or no the Stars be shining of themselves, and transparent?

That the Heavens are round, and that their motions are the one within the other, from the Eaſt to the Weſt.

In this Second Lecture, wee ſhall ſhew how that there are two other Heavens, differing from the eight precedent.

The Order of the Heavens.
Of the Heavens revolutions.
Of the Heavens diſtances.
Of the Elementary Region.
Of the Fire, the Aire, the Water and the Earth.
That the Earth is in the Center of the World, and that the Earth is unmoveable.

That there are two other Heavens, differing from the eight Heavens, proved in our firſt Lecture.

UNtill the time of *Ariſtotle* there were but eight Heavens diſcovered, becauſe that then there were but obſerved, but eight different motions in the Celeſtiall Bodies, but when afterwards it was obſerved that the Starres had a different motion to that of the world, it was expedient, not to give two contrary motions to a ſimple Body (as the Heavens are) to ſuppoſe a ninth Heaven, the which, as firſt moveable, conveyed by its impetuous ſwiftneſſe all the others with it. *This was the opinion of Ptolomie; and ſince him Thebit, Alphragan, Albategnius, and other excellent Aſtronomers*, and for the ſame reaſon (after that it was obſerved that there were three different motions in the Firmament) there was added a tenth Heaven, which

which is the firſt moveable; it moves from Eaſt to Weſt in 24 houres on the Poles of the World, drawing by its impetuous ſwiftneſſe all the other inferiour Heavens with it, the which nevertheleſſe turnes alwayes contrary to it, performing the courſe which is proper, and naturall to them, from Weſt to Eaſt, on the Poles of the Zodiaque, the which they ſeverally atchieve in diverſity of times. *This is alſo alledged by the learned King Alfonze, John of Lineris, George Purbachis, John of Monte Region, and others.*

Beſides theſe ten Heavens (which have been obſerved by the diverſe motions of the Starres and Planets) there is yet another, the higheſt and largeſt of all, the which is unmoveable, and its in that Heaven in the which God ſpreads the beames of his glory to his welbeloved, there is the eternall reſt of the happy, or as the Apoſtle ſayes, *Quod oculos non vidit, nec auris audivit, nec in cor hominis aſcendit, quæ preparavit Deus iis qui diligunt illum,* that is to ſay, *Eye hath not ſeen, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.*

It's named *Cœlum impereum,* that is to ſay, of fire, becauſe of its pureneſſe,

But this Heaven being not knowne unto us, but by divine Revelation, it behooves the Divines and not the Aſtrologers to diſcourſe of it.

The Orders of the Heavens or Orbes.

IN times paſt there were divers opinions touching the order and diſpoſition of the Heavens or Orbes, ſome

ſome placing the Sunne and the Moon above the other Planets, as having authority over them, others as *Plato*, aſſuring that the lights were the neareſt to the Earth, that their influences might flow with more effect. Some as *Democritus*, maintaining *Mercury* to bee the higheſt elevated.

But in this manner the order of the Heavens is by us proved: Firſt, by the ſwiftneſſe or ſlowneſſe of the motions, that is to ſay, that the Planet which is the longeſt a finiſhing its courſe is of neceſſity the higheſt, *Saturne* performes his in 30 yeares, *Jupiter* in 12, *Mars* in 2. the Sun in 365 dayes and 6 houres. *&c.* and therefore it muſt neceſſarily follow, that they exceed one another in height.

Of the Heavens, or Orbes Revolutions.

ALL the Heavens or Orbes doe ſur-round the Earth as a circle doth its center, and the further they are from it, the longer they are accompliſhing their circuits,

The *Moon* (as being in the lowermoſt Orbe or Heaven, and the neareſt to the Earth) makes its revolution in 27 dayes and 8 houres,

Mercury, *Venus*, and the *Sunne*, in 365, dayes, and 6 houres,

Mars, in one year, three hundred twelve dayes and 23 houres.

Saturne, in nine and twenty years, one hundred foure and fifty dayes, and three and twenty houres.

The *Firmament* makes a revolution in ſix and thirty thouſand years, and another revolution in ſeven thouſand years.

The

The ninth Heaven accompliſheth its courſe in nine and forty thouſand yeares.

And the tenth Heaven (of a quite contrary motion to all theſe) performes his in foure and twenty houres or in a naturall day,

Theſe Marvelous revolutions Manifeſt unto us the Power and Greatneſſe of the Omnipotent Providence of him that made them, they likewiſe daily manifeſt and Praiſe him; as the Royall Prophet ſayes in the 19 Pſa. *Cœli enarrant gloriam Dei & opera manuum ejus annuntiat Firmamentum*, that is, *The Heavens declare the glory of God, and the Firmament ſheweth his handyworks.*

Of the Heavens or ſeverall Orbes diſtances.

THe Aſtronomers in their meaſuring the height of the ſeverall Orbes, or Heavens, doe make uſe of the Earths halfe diameter (the halfe Diameter is of twelve hundred Leagues or thereabouts) and infer thus, that the Heaven of the Moon is diſtant three and thirty halfe Diameters from the Center of the Earth, which makes nine and thirtythouſand, and ſix hundred Leagues.

Mars, one thouſand eight hundred and two and fifty halfe Diameters.

Jupiter, Seven thouſand eight hundred & two & fifty.

Saturne, Fourteen thouſand three hundred and ſeventy three.

The Firmament two and twenty thouſand ſix hundred and twelve halfe Diameters, which are ſeven and twenty Millions, one hundred foure and thirty Thouſand, and foure Hundred Leagues (Theſe leagues ar-

Geometricall leagues, which containe three thousand paces) which is so vast an extent , that if our first father *Adam*, were yet alive,and that from his Creation he had ascended every day eighteen Leagues towards the Heavens, yet for the present he would not have attained to the concavity of the eight Heaven, and thus much more I may say,for to represent how far distant the Starres are from us, That if a Cannon bullet were in that place where the Starres are, and that it should descend each hour two hundred leagues : yet would it remaine more then 15 yeares before it could arrive to the Earth.

Now by the distance of the Heavens, as beforesaid, can be knowne the thickneſſe of each Orbe or Heaven, and that by substracting the lesser distance from the greater following. As for Example,if three and thirty halfe diameters be substracted from threescore and foure halfe Diameters, the remainder will be one and thirty halfe diameters, and of so many halfe Diameters is the solidity of the Moones Heaven,or Orbe, and in the like manner,you may find out the others.

Of the Elementary Region.

THe Elementary Region, is the concavity of the Moones Heaven, or Orbe,the which is filled with the four Elements , Fire, Aire, Water and Earth.

An Element is a simple Body, the which cannot be divided nor seperated into different formes, that there are foure Elements is easily proved, since there is nothing so naturall as that the things do dissolve into the same parts of the which they are composed, All

per-

perfect mixt Bodies can bee dissolved into Earth, Water, Aire, and into Fire, there are then in all bodies both earth, water, aire and fire, the which experience manifestly shews, for when a green Stick burneth, part of it is seen dissolved into Fire, part into smoake (which is of the nature of Aire) part into scumme, which is of the nature of water, and part of it into ashes which are of the nature of the Earth; and consequently, all o-other mixt Bodies, as Stones, Mettalls, Plants, Animalls, &c.

That they are just foure, is also proved by the four humours which are observed to be in the severall bodies of Animalls, as the gall, which answers to the fire, the Blood which answers to the Aire, the Fleame which answers to the Water, and the Melancholy humour which answers to the Earth.

The Fire possesses the highest place of the Elementary Region, as the most purest and the lightest.

The Aire is next unto the Element of the Fire, as being purer and lighter then the Water, and Earth.

The Water is under the Aire, and above the Earth and the Earth (as heaviest) is the Lowermost, and the Center to all the world.

Of the Fire.

THe Fire is an Element extreame hot, and moderately dry.

Since each Element hath its proper and naturall place, Reason wills that the fire should have his, Now since its the purest and the lightest of all the Elements; its naturall place must then bee in the nearest space unto the concavity of the Moone, wee

doe alſo ſee that all the Fires lighted here beneath, tend naturally upwards, and are corrupted by the Aire which invirons them, which clearly ſhews that the naturall place of this Element is above the Aire.

We cannot ſee it in its naturall place, becauſe it hath no colour; and it does not inflame the Heaven, becauſe the Heaven is not ſuſceptible of any heat, nor of any other alteration.

The Element of the Fire containes about forty thouſand leagues of depth, from its ſuperficiall concavity to its convexe.

Of the Aire.

THE Aire is an Element very moiſt and moderately hot. Its naturall place is the ſuperficiall concavity of the Element of the Fire, and the ſuperficiall convexe of the Element of Water. But the Water and the Earth making but one Globe (as wee ſhall ſhew hereafter) the place of the Aire is all the ſpace there remaines betwixt the Earth, and the elementary Fire, which ſpace hath thirty leagues of height.

The Aire is divided into three Regions, the higheſt, middlemoſt, and lowermoſt.

The higheſt Region of the Aire is hot, and dry by reaſon of the proximity of the elementary Fire, and of the motions of the Heavens.

The middlemoſt is cold and moiſt, by reaſon of the vapors, which are elevated by the vertue of the Sun, which thickening and congealing, do refreſh the place where they are, and this Region is yet colder by rea-

ſon

ſon of the *Antyperiſtaſis*; that is to ſay, by a contrary force, which a contrary Element makes, ſtrengthening it ſelfe againſt a greater ſtrength of a contrary Element.

The lowermoſt Region of the Aire is both hot, cold, and temperate, according as the beames of the Sunne caſt themſelves perpendicularly or oblickly thereon.

Of the Water.

THE Water is an Element, both extream cold, and moderately moiſt.

The naturall place of the Water is betweene the Aire and the Earth, ſo that the Earth ought to be environed, and wholly incompaſſed by the Waters.

But God hath cauſed the Element of the Water, to retire in the concavities of the Earth, for the habitation and preſervation both of Men and Animals in their being; there is much to be alleadged that may contradict this paſſage, but this ſeemes to be the moſt probably true, that God hath ordained it by his abſolute power, as it is written in *Geneſis* the firſt Chapter, *Congregentur aquæ quæ ſub Cœlo ſunt, in locum unum, et appareat arida*; that is to ſay, *Let the waters under the Heaven be gathered together into one place, and let the dry land appeare.*

Of the Earth.

THE Earth is an Element both extream dry, and moderately cold.

 That

That the Earth is heavier then the Water, is proved thus, That which causes another to yeeld in heavinesse, ought to be heavier then that other. But the Earth causes the water to yeeld in heavines, therfore it must needs follow, that the Earth is heavier then the Water; this is proved thus, when any Earth, or a Stone is cast into a Vessell full of water, it descends to the bottome, and causes the water to retire; and when the Earth or the Stone, is first at the bottome of the vessell, the water being poured therein, it doth not cause them to retire.

Against this there are opposed two considerable objections; the one is, that the water is seene to have motion through the Earth, (which happens by the Rain falling on the Earth, and its passing through it;) Its Elementary place must needs then be under the Earth towards which it alwaies runs, and this would not happen, if it were not heavier then the Earth.

The second Objection is, that seeing there are great Gulphes of water found under the Earth (as appeares by Wells and Fountaines) it therefore followes that the elementary place of the water, ought to be under the Earth; for the more water you draw out of a Well, the more there enters into it, which would not be (say they) if there were not great Gulphes of water under the ground, which are the sources of Springs.

But these opinions being maintained by very feeble grounds; we shall answer to the First, That though the raine water is seene to descend through the Earth, it is not because its heavier, but onely that it fills the pores and concavities thereof, which having done, we may

clearly

clearly ſee, it onely drives over the ſuperficies of the Earth.

The anſwer againſt the Second is, That the Perennity of Springs doth not proceed from the great water-gulphs under ground, foraſmuch that there hath no ſuch thing beene knowne, but to the contrary, that all the Fountains have their origin from the Sea, and that the Earth is full of veines, which containe the water ſent from the Sea, for to moiſten the Earth, which otherwiſe could not produce its ſundry proprieties. The opening of thoſe veines make a Fountaine, the Fountaines engender currents, many currents make a River, many Rivers a Floud, which diſcharges it ſelfe in the Sea.

Againſt this there is alſo objected that then the Fountains ought to be briniſh and Salt, as the Sea-water is; and ſecondly, that the Springs being much higher then the Sea, the motion ought to aſcend, which is contrary to the nature of water. The anſwer to it is, that the ſaltneſſe of the water is purged by the long and narrow traces which it makes within the ſtony and ſandy places through which it paſſeth, which is evident in the greateſt part of ſuch Fountaines as paſſe by the Rocks, ſince they are much purer, and cleaner then thoſe which run through fat and fenny grounds.

For the Springs, it is not incongruous to ſay, that the water aſcends from the Sea to them, becauſe its a motion made by attraction.

That the Earth is in the middle of the World.

THE Philosopher *Aristarchus Samienus*, did believe that the Earth was not in the middle of the World, but that the Sunne was in the middle, and being there as unmovable, it gave light to all the world: This Philosophers esteeming it to be a great absurdity, that the Earth which produceth an infinit number of movable animalls, should be unmovable and that the cause should be of a worse condition, then its effect: This opinion hath been since renewed by *Copernicus* (an excellent Astronomer) who did strive to prove it in his revolutions.

But the contrary is proved thus, The Stars (which are in the Firmament) whether they be in the middle of the Heaven towards the East, or towards the West, appeare alwayes of one and the selfe same bigness, which would not happen, if the earth were not equally distant from it; for if the Earth were nearer to the Firmament in one place then the other, it would follow that from the part of the superficies of the Earth neareſt to the Firmament, the halfe of the Heaven could not be seene, which is against the opinion of *Ptolomie*, and of all the Philosophers, who say, that in what part soever of the Earth a man is, he may see six signes of the Zodiacke to rise, and six to descend, so there be no hinderance, and thus alwayes halfe of the Heaven is seene, and the other halfe hidden.

It is also proved thus, the further the Moone goes from the Sunne, the more it augments its light to

our

our consideration; therefore when its at the full, it is at the furtheſt diſtance that poſſibly may be from the Sunne; and ſo it muſt of neceſſity be on the Diameter of the Heaven, and then the halfe of the Heaven will be between the Sun and the Moone, when its at the full.

The ſame is proved alſo by the Ecilpſes of the Moone; for when the Moon is eclipſed, halfe of the Heaven is interpoſed between the Sunne and the Moone, becauſe the Moone never eclipſes but in its full; therefore if the earth were not interpoſed, there would be no eclipſe, ſince by the interpoſition of the Earth, the ſhadow is made; as alſo the Equinoxe would not be throughout the whole world. The long Artificial dayes would not equall the long Artificiall nights, and an infinite number of other abſurdities would follow; and therefore we will conclude, that the Earth, as the heavieſt element, hath beene placed in the lowermoſt place, and the lowermoſt place of neceſſity muſt be that which is the furtheſt from the Heavens, and the place which is the furtheſt from the Heavens, cannot but be the Center, therefore the Earth is in the Center; that is to ſay, in the middle of the Heavens, or of the World.

That the Earth is unmovable.

THE Earth cannot have any motion, for if it ſhould move, it muſt needs either be out of its place, or circularly on its Center: If it moves out of its place, its motion muſt be either upwards or downwards, downwards it cannot, becauſe its at the Center. It cannot move upwards, becauſe its againſt the nature

of heavy things, and then the proofs here before mentioned doe ſuffice; for it would elſe quit its Center, and then the Starres would not alwayes appeare of the ſelfe-ſame greatneſſe, which is abſurd; therefore if it hath any motion, it muſt be circularly on its Center.

Neither can its motion be circularly according to *Copernicus* his opinion; becauſe that if it were ſo, it muſt turne on the Axe of the World, or on ſome other.

If it be on the Axe of the World, it muſt performe its courſe in twenty foure houres, by reaſon of the firſt movable, and then by ſuch a violent motion the buildings would be ſhaken, the Birds, the Clouds, (and all what is ſeene in the Aire) would alwayes incline toward the Weſt, as not being able to follow the ſwift motion of the Earth.

Nor can it move by any other way, be the motion never ſo ſlow, becauſe that a Towne placed either more or leſſe diſtant from the Pole, would then have divers elevations, becauſe that the circumference (which the motion of the earth would cauſe it to make about the Pole) would not be parallell to it, which can never happen; therefore its concluded that the earth is at the Center without any motion.

But *Copernicus* anſwers to theſe Reaſons, and inferres on the motion of twenty foure houres, that though its very ſwift; yet nevertheleſſe it hath its due proportions, and may be reſembled to a reſt; as thoſe who are in a Boat ſit at their eaſe, though the Boat ſwiftly moves, which is alſo more evident in a Pale full of water, which may be turned about in the Aire, foure or five times without ſpilling a drop.

Yet nevertheleſſe this anſwer which he holds forth

is to little purpoſe, ſince that if the earth ſhould performe its courſe in twenty foure houres, and that having eight thouſand leagues of circuit to accompliſh, it muſt then make five or ſix leagues in a minute of an houre;and if a Stone being caſt up into the Aire ſhould remaine a minute of an houre in its aſcent or deſcent, it would then fall five or ſix leagues beyond the place from whence it was flung, which hath never been ſeen nor heard of.

Nevertheleſſe he anſwers to this reaſon, and ſayes, that the earth doth not onely turne, but the Aire alſo with an equall ſwiftneſſe, which cauſes the earth, the Man, the Aire, and the Stone to turne, all by an equall ſwiftneſſe.

But ſuppoſe this were, then there would happen two inconveniencies which are againſt all experience; The firſt is, that if a man ſhould ſhoot an arrow with all his force towards the Eaſt, and contrary to the motion of the Aire; and that the ſame man ſhould ſhoot ſuch another arrow towards the Weſt(according to the motion of the Aire)the arrow ſhot towards the Weſt with the motion of the Air, will go much ſwifter, for having the Aire to back it, then that ſhot towards the Weſt for having the Aire againſt it, the which contradicts to experience it ſelfe.

The ſecond is, That thoſe things ſupported by the Aire, the lighter they are, the further they are carried; the heavier they are, the leſſe are they tranſported, it muſt therefore follow, that if from the top of a Tower, a Stone, and a Hat ſhould be flung, the Hat would be carried a great deale further then the Stone, which is alſo againſt experience.

Thoſe which maintaine the motion of the earth, are forced to ſet the Sunne at the Center; and although this opinion be as far from a ſeeming truth, as from the truth it ſelf; Nevertheleſſe as the haughtineſſe of mans wit tends to affect alwayes ſome particular point, ſo there are many found, who have more paſſion then reaſon, and will maintain things which they themſelves know to contradict reaſon, only to give an Eſſay of their wit and eloquence, but theſe are meer flaſhes, and directly againſt the holy Scriptures, where it is ſaid in the 1. Epiſtle, & 10. Verſe of St. *Paul* to the Hebrewes, *Et tu in Principio Domine terram Fundaſti*; that is to ſay, *And thou Lord in the beginning haſt laid the Foundations of the Earth ſtable*; and by the ſame unreproveable words, it is likewiſe proved, that the Sun hath its courſe and motion, and that therefore it cannot be at the Center of the world. Needs there any other allegation or inſtance hereon, then the Commandement which *Joſhua* gave to the Sunne to retarde its courſe, as it is written in the 10. Chapter, 12. and 13. Verſes of the Booke of *Joſhua*, *Sol contra Gabaon ne movearis, & Luna donec ulciſceretur ſe gens de inimicus ſuis*; that is to ſay, *Sunne, ſtand thou ſtill upon Gibeon, and thou Moone in the valley of Ajalon: And the Sunne ſtood ſtill, and the Moone ſtopped, untill the people of Iſrael had avenged themſelves on their enemies.*

We will not trouble you with a further ſearch of any other motions, ſince theſe are ſufficiently deducted and confirmed.

But in all Ages there have beene ſuch Critticks, onely for to make themſelves famous, and to be ſpoken of; and hereat wee need not to wonder, ſince there-

there are ſo many diverſe opinions and beliefes extant, which repugne directly againſt the holy Scriptures, and againſt the Articles of our Faith, whereon our Salvation is grounded.

Let us conclude therefore this Lecture, with all due acknowledgement and admiration, that God hath been pleaſed in his infinit incomprehenſible bounty to create for our uſe (who are but duſt and aſhes) theſe inacceſſible Heavens; as alſo the Sun, Moon, and Stars, preſcribing unto them their ſeverall infallible courſes, and admirable Order, for as he is above them all, he needs them not. But we cannot ſubſiſt without them; our eyes would not ſtand us in ſtead, unleſſe we doe make uſe of them (as the two great lights of our bodies) to contemplate and ſtudy the admirable order, motion, and diſtance of the great lights of Heaven, which by their marvellous operations and courſes, do manifeſt to the good and bad (who doe equally enjoy the light of the Sunne, Moon, and Stars) the glory, excellency, power, and bottomleſſe riches of God, and who doe confound thoſe wilfull blinde Atheiſts, more to be abhorred (if poſſible could be) then the Devills, for that Devills doe acknowledge God, though they doe not believe in him.

We know that ſome will be apt to alleadge that divers great and wiſe men have not believed that there is a God. But thoſe were more then blinde, and bereaved of all their ſenſes, and far worſe then Swine, who never looke up to the Oake whence the Akorns fall downe to them.

Certainly they were greater enemies then friends to knowledge, being they ſtudied not to know the Prin-

 ciple

ciple of all, the Author of Immortality, and seeing they denyed that point, its no wonder they denied the Divine Providence. Neither was it an ill observation, that all those Philosophers who were Atheists, had not studied the Art of *Cosmography*. But alas to what purpose doth Hell, the Devills, and Furies serve, and against whom doe they inrage, and where doe they discharge their furies, if they should not swallow these Monsters, who doe not apprehend that the Sunne might eclipse, or that it should withdraw its beames, condemning them to an eternall night? for that they doe not remember their Creator in the dayes of their youth; when the Sun, or the Moon, or the Stars be not darkened.

O *Great and mercifull God, let all men acknowledge thee in thy Works, as well as see thee by Faith, since thy works are the visible messengers, and witnesses of thy Power and Mercy!*

Let all men adore and love thee for that thou art; Let their soules profit by every thing that argues that thou art the same, who said to *Moses, Ego sum qui sum*, I am that I am.

And finally, let all men acknowledge, that as by an infallible computation the height of the Heavens is argued to be such, as that if a Canon bullet should descend two hundred leagues in one houre, it would be more then fifteen yeares ere it could arrive to the superficies of the earth: Yet Lord, and mercifull Father, thou hast made all mens hearts (which by Sinne were become hard as flint, and certainely heavier then a Canon bullet) capable to ascend unto thee in a moment

ment by Faith; not onely ſeven and twenty millions one hundred foure and thirty thouſand, and four hundred leagues as beforeſaid, but ſo much more higher, as thou art above all thoſe Heavens.

Continue this wonder of all wonders, and ſuffer us ſo to advance in knowledge, that the more we ſtudy and know, the more we may become capable to be united unto thee.

The end of the ſecond Lecture of
COSMOGRAPHY.

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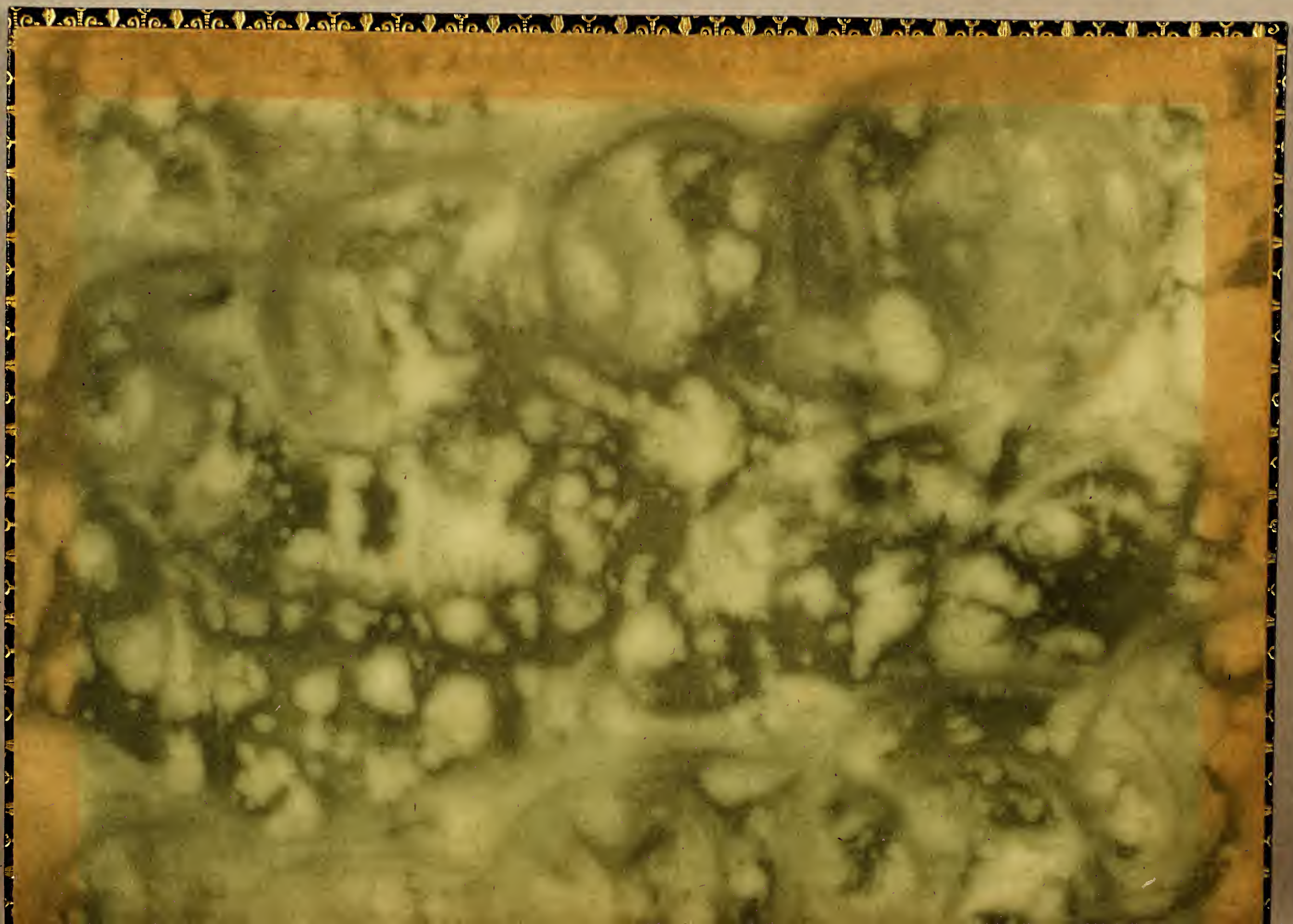
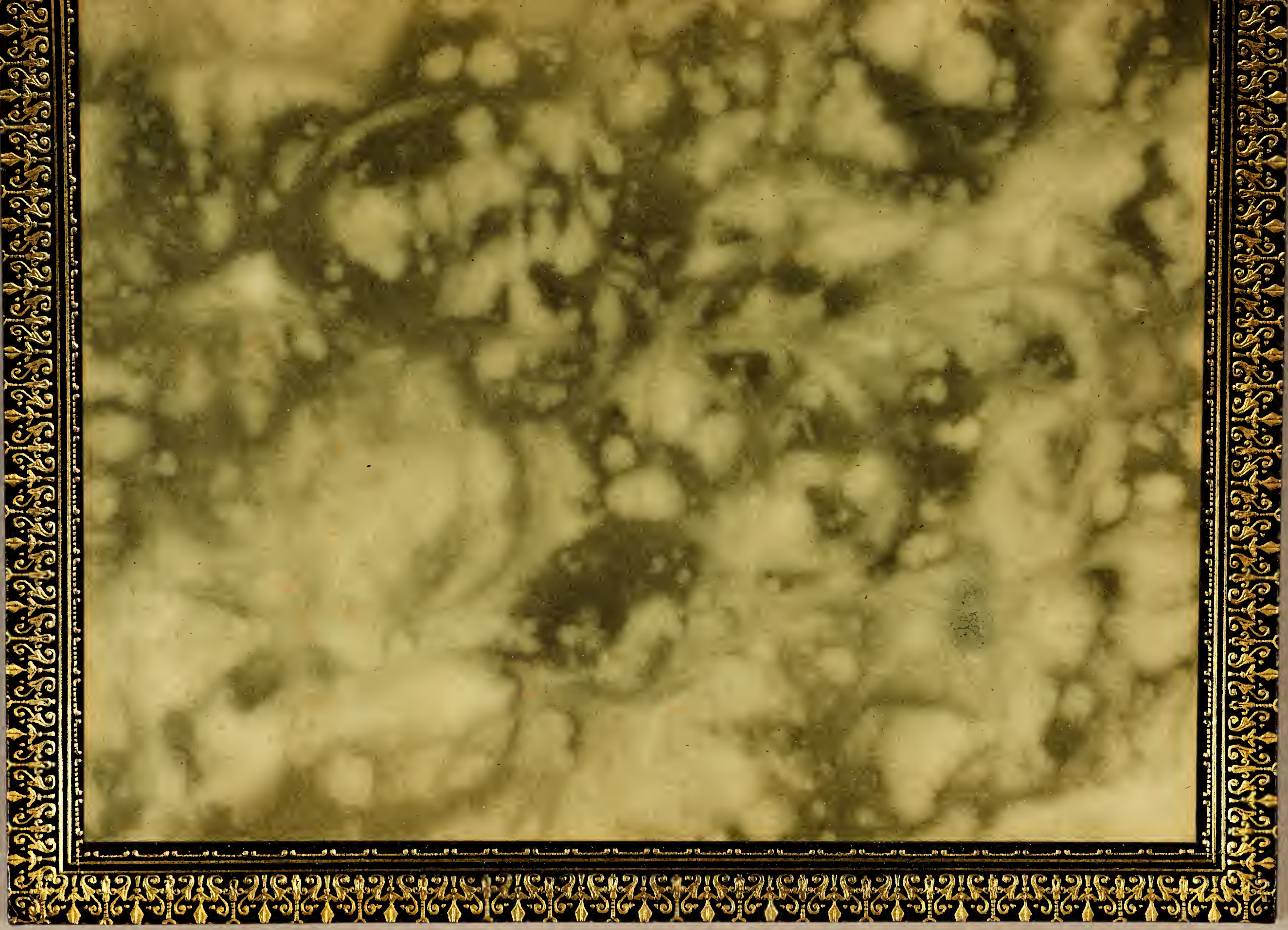
Nov. 1949

- Stevens -

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